

Light

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LADY NOVELIST'S PSYCHIC EXPERIENCES

INTERVIEW WITH MISS URSULA BLOOM

MISS URSULA BLOOM has secured a wide reading public for her stories, but comparatively few of her many readers know of her deep interest in Spiritualism, and of her own psychic experiences.

Recently, she was good enough to talk for half an hour to a representative of LIGHT and to answer a number of inquiries.

"Is it true that you yourself are psychic?" was the first question.

She nodded. "They tell me so," she said. "Anyway I have found that if I laid myself open to messages, they came. They were most disturbing. I was always getting a jumble through, a confusion of thought that was entirely bewildering. I had to stop it. It would have upset my own work far too much, and I do not think that the other side would have gained anything by it."

"Were your people that way too?"

"My mother was a most wonderful woman, and undoubtedly had second sight. She believed in Spiritualism at a time when few believed in it. She was utterly and entirely convinced in its truth although she had never attended a séance. I wish I could have half her faith in it. I have never been able to accept any theory blindly, and have not her same conviction, even though she has communicated with me repeatedly through automatic writing."

"Has she given you evidence in her communications that was proof?"

"Certainly she has given me very remarkable evidence. I only go to a sitting about once a year, but she is always

most anxious to talk to me and tell me things about herself, and about myself too. She fusses about my health a great deal, and has an absorbing interest in all that I do."

"Do you communicate with other relatives?"

"The last time I went was recently. I was told her father wished to speak to me. He died when she was six, so that I could not imagine why he wanted to come through. He gave his Christian name, and he said that he came to thank me. I asked what he meant, and he spelt out the word "Kerria." Recently I found that his grave was in a bad state, and had had it done up. My mother once told me that a kerria was his favourite flower, and I, remembering this, had one planted there. The Medium had never heard of the flower."

"Have you ever seen a ghost yourself?"

"Yes, and strangely enough the ghost was myself. It was just before my second marriage and I took an old house in the country. I was standing in the hall talking to the agent about the fixtures, when turning, I saw myself coming down the stairs carrying a tiny baby in my arms. I was very disturbed, as I thought it was a vision of the future, and believed that I should die if I had another child. However I moved in. Six weeks later my housekeeper had a baby in the house. When the little thing was two days old, I brought her down to warm her in the kitchen, and only as I was coming down the stairs did I remember that I was wearing the same dress that I had worn when I actually saw myself."

"Is that the only time?"

"It is the only time that I have distinctly seen anything,

NOVELIST'S EXPERIENCES

(Continued from previous page.)

and I could not understand it at all. It was so unimportant, and meant so little really."

"Tell me about the other times?"

When I first went to visit my father-in-law it was rather dreadful. He had a small country cottage which he had built for himself (I imagined when his wife died). It was quite new. When I went into our room I had a terrible feeling. I cannot attempt to describe it, because it was merely the feeling that there was something dreadful in the room. Between three and four in the morning I woke, and then I knew what it was. I don't know how I knew, but I *did* know. Later I asked my husband. I told him that someone had died there, and that the coffin had rested for a while beside the bed, and then in front of the fireplace. It was quite true. My mother-in-law had died there. I had no idea at the time, because I thought that my father-in-law had built the place to get away from the house associated with her death."

"Did it continue?"

"Yes, that room was always terrible to me. Finally I went to a Medium who helped me considerably. She said that my mother-in-law had found I was sensitive, and had tried to tell me about some money she had got saved and which she wanted her son to have. The curious thing was that some hours before she died, she had mentioned some money that she had got hidden away somewhere, but she was too ill to speak with clearness, and they could not understand where it was. This I hoped was going to be cleared up now. I followed all directions, and got into communication with her myself, but we never found the money. My husband and I searched the house from top to bottom. It was, she said, in war savings, and I wrote to the Post Office to ask if any certificates had been taken out in her name. It was no use. Either I could not understand her message, or she had got it wrong."

"You have never found out about it?"

"I have discovered that she never took out any savings certificates, although she may think she did. I can think of nowhere in that house where the money could have been hidden. I shall never be able to find out now."

"What do you suppose is the future of Spiritualism?"

"I think that it must progress, but I am sure we are only standing on the threshold. I am always arguing with myself as to whether I believe it or not. I feel that the proof for it is less fantastic than my arguments against it. It is our duty to the generations to come to investigate it, and to try to set it on a proper footing. I cannot understand these people who have no interest in what comes after death. It is something so entirely personal, something which should absorb a certain proportion of our time. This world is, I am convinced, a school for the world which follows. It is our duty to fit ourselves for the world which follows."

Miss Ursula Bloom is obviously very sincere in all she says. She will not commit herself, but feels the ground carefully before her. As she says, Spiritualism is "so serious a subject that it can only be treated with profound caution and respect."

A DOCTOR'S RETURN CLEARING AWAY SUICIDE SUSPICIONS

By DR. FIELDING-OULD

EARLY this year I had a sitting with a Medium whom I had never seen before, and who had never seen me. She went rapidly into trance and her control told me many things of a personal nature and in connection with my work. Suddenly the voice changed and the new control said "I am D— do you remember me?" I replied that I once knew a doctor of that name. He continued: "I wanted you to know it was not suicide. I was much worried at home and took a sleeping tablet, then thinking I was better without it, I took an emetic which proved too much for me and my heart stopped."

I had known a Dr. D.— eleven years earlier and had discussed psychic matters with him on several occasions. About three months before the sitting with the Medium, I had seen that Dr. D.— had died suddenly in London, and, having regard to all the circumstances, I said to myself: "I am afraid that looks very like suicide." I thought no more of the matter, although I searched the papers in vain for a report of the inquest.

The Control continued: "I was much worried at home, my wife was always creating difficulties. She accused me falsely of 'carrying on' with a parlour maid who was a faithful servant, and my wife discharged her, which created more difficulties for me. Do you know my successor? Get in touch with him—he can tell you something. My wife is giving him trouble."

I at once wrote (not knowing his name) to the successor of Dr. D.— and soon received a telephone message from Dr. M—, saying he would come and see me.

When he arrived I said "Did you know Dr. D.—?" He replied "Yes, I succeeded him. Poor D.—, he had a rotten time at home and often saw patients quite late at night in order to avoid going home. His wife caused him a lot of worry and accused him of a liaison with the maid. I knew it was all untrue. A post mortem was held and it was decided that he died from heart failure brought on by worry and overwork."

I asked: Is the wife worrying you? — "No, not in the practice, but she gave me a lot of trouble when I took over the house and practice."

Here we have a straight forward account of facts given by a Control and subsequently verified to the letter by a third entirely independent person. The initials have been changed for the purposes of this account. Mrs. Abbott was the Medium.

SNOW AS AN APPORT

Dr. Elmer Chengery Pap, President of the Budapest Metapsychical Society, writes:—

"Rabbi Isaac, the control of Lajos Pap, promised eighteen months ago to bring ice as apport into the warm laboratory room. In a sitting held on December 16th, the promised apport came. Nine times the Medium made snatching motions with his hand and deposited in lumps from hazel-nut to walnut size small masses of snow in a bottle on the luminous table top. The temperature of the room was 22 1/2 Celsius. The snow melted."

"The control said this apport is more important than living animals for no one will imagine that the Medium could swallow, before the sitting, snow, and be able to regurgitate it during the sitting."

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WAITING TO BE BORN

NEW LIGHT ON THE PROBLEM OF PRE-EXISTENCE

MAETERLINCK, in his once-popular play, "Blue Birds," gave a series of pictures of infant souls waiting to be born into earth-life. These pictures were charming, but they were never regarded as having any basis more substantial than that of a poet's dream. Now it would appear as if confirmation of the poet's dream were being provided in a series of communications purporting to come from the discarnate Prof. J. H. Hyslop through the trance mediumship of Mrs. Eileen Garrett.

These communications were received by Mrs. Helen C. Lambert, in a series of sittings held during the months November to May, 1932-3, and they are published in two volumes under the title, *Cure Through Suggestion* (Moss and Kamin, New York City, price not stated).

The relief or cure of bodily and mental troubles through prayer and suggestion forms the main theme of the communications; and that the information given was of practical value may be gathered from Mrs. Lambert's statement that "of the twenty patients for whom effort has been made during the year, fifteen have shown striking results."

Information regarding the souls waiting to be born is given as part of the instruction for effecting cures, and it is so startling that the J. H. H. control (speaking through Mrs. Garrett in trance) says: "I know if anyone heard me make such statements, it would be considered that both you [Mrs. Lambert] and I had outlived our usefulness."

"I want you to think of a great nation," said the control, "a great surge of souls awaiting birth; and all that we do at the moment of conception is to cause an explosion in this emotional cosmos. And so we call a soul waiting for experience. Waiting to co-operate with us."

"The soul does not enter into the chemical brain only. The soul is in existence for aeons waiting for a body. It only partially co-operates in the building of its house. It does not enter until the moment of birth, but is attracted to the chemical composition at the moment of conception and hovers, taking relative comprehension and understanding from the parents and containing within its chemical structure the components, hereditary factors, of the father and mother. That is all heredity has to do with it. It is contained only in the body. It contains no colouring in the soul."

"The soul is individual from beginning to end. . . . It is like building a house, room by room. The occupant comes in and chooses the room. . . . The soul takes colour from living in these cells that are produced from the parents, and are made dense or light, according to their density or their spiritual value. So the little occupant moving in is attracted to this one, or that one, as he finds himself in sympathy or rhythm with this cell, or that. . .

CHOOSING PARENTS

"You must understand that the soul does, to some degree, choose through whom it will get its experience. Therefore, you must realise it has had a certain amount of free will in being born. . . . It may very easily desire to be born into weakness in order to defeat some weakness."

"It was not because some man looked into some girl's lovely eyes and said: 'I love you.' That is only the means and way. The activity process had started long before. . . . You and I at certain phases of our creative existences, are impinged upon not only by those who have left us, but by those whom we are going to help into life. . . .

"To be perfectly candid, I had reluctantly come to the conclusion that many of the souls awaiting birth seemed to possess an acute knowledge of just what experience to desire to express themselves within."

"I have tried, in a small way, as it is a life study, to look at the stages of pre-natal existence. I find . . . that within this universe of which we are a part—that is, within what you call the earth proper, your universe, now, there are so many cycles of evolution taking place around you. There are billions of lives changing and interchanging from one state of being to another. . . .

"Now it would seem to me that in this territory that lies hugging the surface of your earth, there is a world of being; and this world of being is in a state of what I would call 'becoming'; becoming humanised. When I look back upon the many queer stories and legends that are known in the history of every country, I come to the conclusion that these legends are based on actual fact. That there is a stage of life hugging our own stage, and desiring to be born to individuality; and being born; having to be born."

Mrs. Lambert: Young souls having had no previous earth experience?

Control: "The stage to which I refer is one of the souls coming into their first experience of individuality. But young or old, it would seem to me that necessarily all would come in by the same landing stage. This same territory would have to be traversed by the experienced traveller also, because that is the only doorway by which he could return. . . .

"ELEMENTARY INTERFERENCE"

"I am perfectly certain, in the light of what I see—and believe me this is no hallucination—that the many stories of elementary interference are not so strange after all. I have no doubt they are distorted; but I begin to see that, just in the same way as you are able to project your energies into my stage of evolution while you are sitting comfortably in your own room, and that these projections can be seen in my stage—why is it not equally possible that there are those in this world of beings pressing forward into your world, in search of the self-same knowledge that causes you to contact with me?"

In speaking of these souls, the control uses the term "stage of vegetable," for it seems to him that "the matter in which they move is very much less solid and more fibrous than that to which we are accustomed." This is a very much slower experience of life in which "the mind is not released, and awareness is not there."

But "they have a form of understanding about higher intelligences beyond themselves, because there does seem to be a form of gathering for ritual. It seems to me there is a ceremonial. It has much to do with stones and minerals. . . . They seem to be seeking to find expression."

"One watches their activities as one does the antics of a group of children, from the deck of a liner far out at sea. There does not seem to be any method by which I can contact with that state. . . . Certain of them seeking expression seem able, at times, to project themselves into the earth state of matter, in exactly the same way that certain beings in a state of exaltation can project themselves into a stage outside of their bodily experience. So there does seem to be something in the accumulated stories of the people who have not preceded us, but who are coming on behind us."

GHOSTLY FOOTSTEPS

We learn from the *Birmingham Gazette* (Jan. 5th) that, before members of the Soroptimist Club (a club of business and professional women), Lady Barrett told how, in a house which she formerly occupied, the bells used to ring violently though no hand ever touched them, and ghostly footsteps used to sound upon the stairs and knocks were heard on the door, though no one was ever seen.

SIR O. LODGE COMMENDS PHANTOM OF A LIVING MAN ENCYCLOPÆDIA

SIR OLIVER LODGE contributes a Foreword to the *Encyclopædia of Psychic Science*, compiled and edited by Dr. Nandor Fodor and published by Arthurs Press, Ltd. (30/-). The Foreword is as follows:

"An encyclopædia of Psychic Science! — I had not thought that such a preparation was possible, nor would it have been possible without a combination of great energy with considerable knowledge such as is possessed by the Hungarian Dr. Nandor Fodor. He has gone through the records of a century in the most industrious manner, and has succeeded in making a very readable book out of the material. Wherever an investigator has indicated doubts about a phenomenon those doubts are indicated by the compiler and though his scepticism does not come quite up to S.P.R. standard it may be said that he has not excluded hostile opinion, and on the whole has surveyed the whole subject with fairness and ability. To anyone entering anew upon the enquiry the present work will be of special assistance. There is much that will explain the repulsion felt by orthodox scientific people, and some that will be regarded as incredible. I do not suppose that Dr. Nandor Fodor's judgment as to what he should include is infallible, but it may be claimed that he has exercised a sound judgment in a difficult task.

"The opposition of scientific workers in the past when really good material was available is regrettable, but the time is coming when they can no longer plead that things even violently incredible do not occur. Soon it will be impossible for them to shut their eyes to a whole department of knowledge, to ignore it, and leave it to a few pertinacious explorers. It is remarkable that these still persist in their assertions and uphold what they conceive to be true, in spite of the ridicule and determined opposition of the majority of those who claim to be the unprejudiced upholders of natural knowledge. I realise the cause of this hostile prejudice, and cannot help sympathising to some extent. They have their authentic method of procedure and are fully occupied with orthodox science, and yet are asked to step outside their well-explored territory, whose problems they well know how to tackle and where their victories have been won, and enter an unfamiliar and apparently grotesque jungle, which has hitherto been abandoned to the vagaries of superstition. They see themselves introduced to people in an abnormal state, asked to take note of their utterances, to pay critical attention to phenomena which may or may not be simulated, and to make sure of the facts; in the expectation that thereby they will be led to a deeper understanding of the mental aspect of the universe and into regions which cannot be explored by the present methods of science.

"Yet when we consider our own composite nature we ought not to be surprised or incredulous at asserted occurrences that testify to an existence beyond and apart from the obvious bodily organs with which we are provided. The facts only seem incredible if we limit our attention to the obvious features of mundane life. If we really believe that we have a psychic existence more real and permanent than anything connected with this normal and transitory body, we shall not be incredulous about evidence for supernatural facts, nor rebellious at the novel methods found appropriate for dealing with them.

"This book contains a fair sample of the kind of material which will be encountered by a student who decides to enter on this quest. Some have already done so, and have suffered loss of reputation accordingly; but few have regretted the attempt, for their view of existence is thereby enlarged far beyond the material scheme, and the successful explorers become aware of a reality in accordance with their instincts, so that they gradually grow a conviction of the reality of a spiritual world, which confirms and strengthens their religious faith."

DOUBLE OF PROFESSOR PHOTOGRAPHED BY TWO CAMERAS

IN the December issue of the Italian journal *Luce nel Mistero* (Light in the Mystery), a story is told by Prof. Luigi Bellotti (Director of the Spiritual Institute of Science, Letters and Art, "Domus Nostra," of Venice) of how he knowingly projected his astral-self or double and how it was photographed by two cameras in the distant town of Nice.

According to this account, in early September Prof. Bellotti was told by his guide that towards the end of the month he would succeed in materialising his astral self in Nice at the Fiat Lux Society for Psychical Research. As a proof of identity he would trace in space near the phantom his perfect autograph in luminous characters. For control there should be there two photographic cameras, one of which should be brought in by a sitter. The reason why the double should appear at Nice was said to be the presence of the famous materialisation Medium, Signora E. Gal (founder and director of the society) who would act as the receiving apparatus, while the Professor would act as the transmitter.

"I only notified Signora Gal," writes Prof. Bellotti, "that in the course of the month I wished to make an important manifestation and that, in their sittings, they should have a photographic camera ready about 11 o'clock at night, when I would be concentrating. They should have plenty of witnesses. I specified nothing else.

"About the middle of September, I received a note from Signora Gal saying that in the night of the 12th all present saw near her a luminous form of oval shape which soon vanished. The following night it appeared again and made apparent attempts to write in the air with an out-stretched hand.

WHAT HE REMEMBERED

"On the evening of September 18th, I concentrated with all my force in my studio in Venice on the projection of my double. I lost consciousness. Recovering it, I remembered to have seen high mountains over which I flew, gardens, long streets, a villa and a room with several people. I remembered having made movements with my hand and that thereafter I remained motionless. That was all. On the 20th September I received the following letter dated September 18th, from Nice:

"Dear Brother Luigi Bellotti.—Gathered together again since our happy experiment we have great pleasure in sending you without further delay our congratulation on the demonstrated exteriorisation. We have seen the phantom; it manifested sideways from me and it traced a name in the air which we have photographed. The photograph shows a human form draped in a mantle and above it the autograph: Luigi Da Venezia."

"Luigi Da Venezia," it is explained, is the *nome de plume* used by Prof. Bellotti.

The letter is signed by: E. Gal, Paul Déprès, F. Carpignano, Josette Chevalier, V. Colai Victor, Andrée Bénisté, S. Carpignano and Eugène Déprès.

Prof. Bellotti's article in *Luce nel Mistero* is accompanied by a reproduction of a photograph which shows the Medium sitting in the centre. Above her, to the left, is the signature "Luigi Da Venezia," in clear characters. Under the word "Luigi" there is a transparent phantom through which the folds of the tent and the luminous slates are visible. The photograph was obtained with a 300th exposure in 500 candle power light.

The autograph, according to Prof. Bellotti, is absolutely perfect. The only missing thing is a line which he used to draw before the L, but he believes that the absence of this is justified by the haste with which the materialised hand had to work.

The apparition lasted for five minutes and its objectivity was proved by two opposite cameras. The proof of the appearance of the double of a living man must therefore, it is claimed, be considered scientific and conclusive.

ORIGIN OF THE FOURTH GOSPEL

By E. B. GIBBES

A LETTER by A. Horngate concerning the authorship of the Fourth Gospel, published in your issue of January 20th 1933, ends with the comment that "It would be a pity to lose any chance of getting this matter in any way cleared up."

Some information on this very point is now published in *The Great Days of Ephesus*, Appendix II. It was supplied by the "Messenger of Cleophas" during the writing (in 1928) of the above mentioned book. It is as follows:

"In the after-time, this John the Elder was a notable Saint. He dwelled much in Ephesus and gave many charges to the scribes in his age. All these contained the teachings and the story of the life of the Master, as John, the Beloved Disciple, had recounted them to him in the days of his youth.

"John the Disciple spake much with his son concerning Christ, and he instructed this John the Elder in other wisdom which he learned in that season when he was in Alexandria and had hearkened to the sages. After many seasons had passed, John the Elder set down in Ephesus the Script of John. But John the Disciple, had passed from out his body of clay many years when his son thus set down his precious words concerning the Master.

"John, the Disciple did not come to Ephesus or to Asia; he abode in Judæa and perished in the siege of Jerusalem. John the Elder caused the scribes to set down several Gospels. In the first, if it is preserved, thou wilt read the declaration of John the Elder that these Gospels contain the memories of a witness of the life of Jesus, one who was dear to Him.

"At a later season, it was believed by many that John the Disciple, whom Jesus loved, dwelled much in Ephesus. This was an error caused by the sojourn of his son John in Diana's city. Thou canst easily perceive how this might come to pass, for John the Elder called himself, 'the mouthpiece of the Apostle,' and, when speaking of Christ, more especially in the time of his age, did declare the Master's life as if he were his own father. This was not through any desire to deceive. But, being uplifted by the lofty sayings of Jesus, he would forget himself and say 'Such were the words of Christ in the time we abode in Jerusalem.' It made his speech easier for the ignorant people. It was almost a hundred years after the birth of Jesus that John the Elder died, I am told, at Patmos. But John the Elder was not that John who set down the Vision of the End of the World."

The Messenger speaks of three "John's." (1) John, the Disciple, who (?) wrote nothing but transmitted knowledge of Jesus; (2) John, the Elder, who embodied it in the (?) Gospel and in three Epistles; (3) John, the Seer of Patmos, who wrote the Revelation.

Three years later the Messenger gave some information concerning the authorship of Revelation. I include some of his "asides" for there is, in them, an element of quaintness and cynicism quite foreign to Miss Geraldine Cummins through whom he was writing. In reply to a question he stated:

"It is said that John, the Elder, died at Patmos, but it was before the writer of the Vision lived on that island. That John was a scribe who wrote at a later time. He was but a child when John, the Elder was in the bloom of his years. The John who wrote the Vision of the End, was a Jew born in Asia, one who had studied many writings. He declared a vision that is not wholly true. Be wary, scribe, there is much in that Book thou shouldst not, in thine ignorance, read, for it may corrupt thy mind."

I remarked, "Oh well, I'm getting on in years. I don't think it would matter."

"The nearer the grave, the greater the folly," was his only comment.

While recounting the adventures of Paul in Spain, the Messenger had written what he named "The Chronicle

of the Golden-Robed Woman." Realising that there seemed to be some similarity in this narrative to Revelation, Chapter XII, I asked him to give further information regarding the author of that Book. He replied as follows:

"I told thee that the man who first set down the text of that vision wrote within it certain things that were corrupt. And I warned you against that writing. Know that this Chronicle of the Golden-Robed Woman and the Dragon springeth from the old worship of the Sun-Goddess, and this man who first set down what he named 'The Vision of the End of the World,' was, in his youth, a servant of the Green Dragon, a Mystery-worshipper, who was won for Christ in his years of manhood. Wherefore, when white hairs came and age shook his remembrance of what was the true Gospel and the pagan doctrine, he confused these two and set the chronicle of the worship of the sun in the midst of his dream of the last judgment. The name by which he was known among the Fathers, who never saw him in the flesh, was John. But that was not the name by which he was known when he walked upon the earth.

"In writing, I named him John because you would have known him only by the title known to the Fathers. When he was a Mystery-worshipper, as a youth, he gazed upon the vision of the Golden-Robed Woman, and, in his age, he suffered many torments at the hands of his Roman persecutors because he believed in Christ. Wherefore, in the time he abode in Patmos, his sufferings caused his soul to be twisted awry, and in those clouded hours he perceived again the vision stamped on his remembrance in his youthful days, but hidden from his sight for many years.

"I was aware that your Holy Fathers had been ensnared by the words of this Book. That is why the unravelling of the tidings of the Dragon and the Wonder-Woman is of great account, so that you may no more be confused by it and may know its full significance. John of the Vision was of Ephesus and was on one side—his mother's a Hebrew. But on the other side—his father's—he was a Greek of Asia. I will write thee a script concerning him later. I will set down all this and other sayings in it. But your Holy Fathers will be angered by it, for learning liketh not to be confounded by truth."

Neither Miss Cummins nor I have read *The Problem of the Fourth Gospel* to which A. Horngate refers.

In *The Great Days of Ephesus* (p. 153), in the chapter recording a conversation alleged to have taken place between Paul and John, the Elder, concerning marriage, it is stated that Paul recommended John to Apollos, suggesting that, together, they "set down on parchment" the chronicle of the life of Jesus.

Perhaps there is some truth in this statement. The fact that it was written by John, the son of the Apostle, with the assistance of Apollos, might account for the difference in the character of the Gospel of St. John from the other three.

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FOREIGN NOTES

POLTERGEIST IN A PHOTOGRAPHIC STUDIO

IN the *Zeitschrift für Parapsychologie* (Dec., 1933) Frau Hildegard Laucke of Stettin concludes her account of the disturbances to which she and her husband have been subjected for the last eighteen months, in their photographic studio.

Robbed of sleep, and continually under strain, her nerves suffered severely; so that she was again driven to go for help to various doctors, including a celebrated nerve specialist. Most of them refused to believe her stories, or else showed clearly that they put them all down to hysterical fancies. Those who admitted that supernatural happenings were not impossible could offer no help.

So the disturbances continued. At all hours of the day she would be tapped on the shoulder, be tweaked by her hair, have household objects snatched from her hand, etc., etc. They were startled by the sound as of pebbles being dropped on table tops, cooking vessels, and the floor; voices were heard, shadowy forms seen at night; and both husband and wife had pillows dragged from under their heads, their mattresses heaved up beneath them, and attempts made to push them from their beds.

Frau Laucke tried to enter into conversation with her tormentors by raps, but without much success. The whole effect produced was that of malicious intent to disturb and annoy. That the ghostly visitor fully understood what was said was made clear by the fact that when Herr Laucke on one occasion lost a valuable umbrella and the poltergeist was asked to turn his or her powers to good account and help to locate the missing article, the only response was a burst of malicious chuckling, followed later on by the sudden clearly recognisable sound as of an umbrella being rapidly opened and closed.

The most alarming, perhaps, of all the occurrences, is described as the sensation of being aroused from sleep by an awareness of something cold and clammy being laid upon Frau Laucke's brow, or neck, and suction being applied. Next morning revealed round red marks in those places, which only gradually faded away.

"A TELEPLASTIC PHANTOM"

Professor Ludwig, of Freising, quotes a deposition made by a certain Frau B., an educated and entirely dependable witness.

At a particular point, not far from her home, this lady on more than one occasion saw the figure of a young girl emerge as it were from either the mist or the dusk. She was fair-haired, of medium height, and wore a short skirt and a jacket edged with fur. The figure each time appeared to rise swiftly—without perceptibly taking steps—from the railway embankment, and would then hurry with an air of great distress across the fields and disappear. One evening a dog which was with his mistress evidently saw the figure too, for he gave a bark, and then dashed after it, and sniffed and hunted round for some time as though unable to understand where the stranger had gone to.

Some years afterwards, Frau B. was discussing with a chance visitor the fortunate immunity from accidents of their local railway line. "But there was one horrid accident," said her friend, "for I saw it myself. Four years ago (the date given coincided with Frau B.'s first seeing of the spectre), a young girl threw herself right in front of the train quite close to this house, and was instantly killed." Enquiry elicited the fact that the suicide had been "about middle height, very fair-haired, and wearing a short skirt and jacket edged with fur."

Professor Ludwig suggests that this act of the unhappy young girl was productive of so powerful an emotional disturbance, that her spirit, unable to find rest in the Beyond continued to re-enact the tragedy, thus producing what he terms "a teleplastic phantom."

NEW RESEARCH INSTITUTE

ITS OBJECTS EXPLAINED

PROFESSOR GRAFTON ELLIOT SMITH, the well-known anthropologist, who is Professor of Anatomy in the University of London, and who is president of the new International Institute for Psychical Research which has been formed in London, states that the Institute will have rooms, with a laboratory, in the West End.

As quoted in the *Edinburgh Evening Dispatch*, Professor Elliot Smith went on to say that no attempt at the scientific investigation of psychic phenomena which he and those associated with him in the Institute consider to be satisfactory has previously been made.

"When a particular claim to psychic powers is being made," he said, "we simply propose to offer to investigate the validity of the claim by the tests ordinarily used in physics and physiology. In the past, when such claims have been made, scientific men have often expressed scepticism without being able to give reasons for their disbelief. What we are now doing is to offer to investigate any claims made by the ordinary means of science.

"None of us pretends to have any special knowledge of the subject. We merely express our willingness to investigate. It does not mean that we either accept or reject the evidence for psychic phenomena.

"When there is a problem to be tackled our idea is to look round for the men most competent to tackle that particular problem. That is one of the reasons why the Institute is to have foreign scientists among its members."

Professor D. Fraser-Harris, who is the Research Officer of the Institute, discussing its objects with a representative of the *Evening Standard*, said:

"It will be our task to examine all forms of psychic phenomena. If a Medium is credited with being able to produce a voice which is not his own, or if a voice which is alleged to be the result of something psychic is claimed to be heard in his presence, we shall be only too pleased to apply the ordinary tests of physical science.

"It is our plan to set up a special laboratory endowed for this purpose. In this laboratory we shall go into any and all of the pretensions of the Mediums that are beyond the normal. Let it not be supposed, however, that our object is either to examine or to expose Spiritualism as such. We do not like the word Spiritualism or even the word supernatural. We choose to define the subject of our examination as psychical or para-normal. This word para-normal does not commit one to any theory, but indicates that there is something outside the normal."

Mr. George T. Bell, formerly executive assistant to the traffic vice-president of the Canadian National Railways, has "passed on" at the age of 72. He was an occasional contributor to *LIGHT*.

From "Healthy Life."

A MEDICAL PIONEER

The lot of the pioneer is seldom a smooth one. Plenty of hard work against the tough resistance offered by the stolid ranks of conservatism. And the rewards of pioneering are also apt to be disconcertingly small. Dr. J. Stenson Hooker, who suffered the penalty of being struck off the medical register a few years ago, has been advocating with his pen and on the platform the truths of natural living and Nature Cure for some thirty years. Although nearing his eightieth year he has carried on his work until these past few weeks, when his health has compelled him to take a much-needed rest. It would be a gracious act on the part of his former patients and his many admirers if some practical recognition of his services could be made. A few have indeed already made contributions, but it has been thought that an opportunity should be given for all to make some addition to a Fund now opened for this purpose. The sum thus subscribed would be presented to Dr. Stenson Hooker, and we should all feel that we had but discharged our simple duty in recognizing his courage and his sincerity in his long fight within and without the medical profession for better and more natural methods of healing. Many of the readers of this magazine must have read Dr. Stenson Hooker's helpful books, and will, I am confident, feel glad to have the opportunity of expressing in a practical way their gratitude to him for all the guidance and inspiration he has given them. Contributions to this Presentation Fund may be sent to Dr. Flora Ames, West Lodge, Pembroke Gardens, Kensington, W.8. and will be acknowledged, or direct to Dr. Hooker, 105, Colin Crescent, London, N.W.9.

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)

SPONTANEOUS TELEKINESIS

Sir,—There can be little difference between spontaneous telekinesis and the dynamic manifestations of poltergeists. The following account of disturbing telekinetic or levitational happenings was recently brought to my notice by some one who had read it in a novel, *Eagle Feather*, by Catherine I. Dodd (Jarrolds, London, 1933). The passage is (p. 216):

"There was an hysterical scene with Clare on this night; she sees ghosts and her pillows move from her bed to a distant part of the room by themselves. Shelley brings her in to Mary at midnight and the pair keep her till morning trying to still her horror and agony and convulsive fits. . . . Sometimes she walks in her sleep at night and groans horribly for hours at a stretch, and the chimney board walks out of the fireplace into the middle of the room."

This passage is interesting in several particulars. The lady called Clare was a Miss Claremont (for a time the mistress of Lord Byron) who was travelling on the Continent with the Shelleys. She was not therefore consciously a Medium, and she had evidently no intention of producing psychic phenomena. Evidently, she was a somnambulist and presumably also an involuntary clairvoyant. The groaning and the convulsions may mean that Clare became at times unintentionally entranced. Whether or not these surmises are correct, it seems that we have here a record of spontaneous telekinesis or levitation which some would attribute to the activity of poltergeists.

Finally, that ever-present bug-bear of research, fraud, may be at once eliminated. Clare, evidently a neurotic and unstable person, would not seem to have been in the least interested in psychical phenomena; and, as there were no spectators and therefore no remuneration, we are forced to conclude that in this passage we have the record of genuine telekinesis or levitation.

Chiswick, W.4. (Dr.) D. F. FRASER-HARRIS.

* * *

REINCARNATION

Sir,—I am sorry to see that, under its present leadership, LIGHT seems to be veering towards an adhesion to Reincarnation, against which illogical and immoral doctrine it has hitherto stood firm. Those of us who have been in America and seen the way it fosters intense personal vanity and callous indifference to the sufferings of others under the belief that they have deserved them for misdeeds in a former life, are not anxious to see those unlovely traits gain ground here.

To give one instance: happening to mention that my mother had died when I was a mere infant, I received the reply, "That was your own fault. You must have treated your mother badly in your former life." A more brutal speech it would be difficult to imagine. It was making out that I, as a child of two years, had been in some sense the murderer of my dear mother. The lady herself was a reincarnation of Cleopatra (as usual), so evidently thought little of family ties.

Most distressing of all is it to find responsible people declaring that Our Lord taught Reincarnation, when the exact opposite is the case. "Control" was understood by the Jews, and before John's birth it was prophesied that he would be an instrument for the voice of Elijah—as proved to be the case. When Jesus enquired of the disciples who was supposed by the multitudes to be *his* Control, and Peter answered "The Christ of God," thus showing a recognition that he was the promised Messiah, the meaning is quite clear, and has nothing whatever to do with Reincarnation. Otherwise how could Peter, at the Transfiguration, have

exclaimed with joy at seeing the prophet Elijah? He would have said, "Here are Moses and our friend John the Baptist."

Stanton Moses, the founder and first Editor of LIGHT finally persuaded his chief Control, Imperator, to disclose his earth identity, and was told that he had been the Prophet Malachi, *whose Control had also been Elijah*. It is well known that Prophets and Mediums, when they pass on, make the most powerful Controls, and the voice of the great ones would naturally be needed again at critical moments in the world's history. But the theory of Reincarnation solves nothing and makes a mere hash of history. Where did these great ones come from first?

Our Lord throws some light upon the question when they asked Him: who had sinned, the man born blind or his parents? *Neither*. He had been sent to earth, as we all are sent, with a special mission to perform in the cosmic plan of the All-Father, who has power over the clay, to make one vessel to honour and another to dishonour. All are his children, and the humblest usually the happiest.

But amid this turmoil, some interesting messages are now being given that may really throw light upon our pre-existence, our preparation for the plunge into matter that is said to *individualise* the offshoots from group-souls, and fit each for a separate sphere of usefulness and future destiny. Let us listen to these scattered hints and messages and so learn more of the real nature and constitution of man.

A. HORNGATE.

* * *

MR. F. H. HAINES'S INQUIRY

Sir,—Can any of your readers tell me what good it does a child on the spirit-planes to come back and receive a toy off a Christmas-tree? If there is anything spiritual or uplifting in these annual seances, I fail to discover it in the records made in our Press. Surely the "toys" of the spirit kingdom are enough without offering the trivialities of Woolworths or other emporium.

FREDERICK H. HAINES.

* * *

CATHOLIC AND SPIRITUALIST

Sir,—Why a man cannot believe that it has been scientifically proved that human personality survives death, and that it is possible to communicate with the departed, and also believe in the Catholic Religion, passes my comprehension. Certain it is that the spirits do not agree to condemn orthodox Christianity—I could give numerous quotations. "Power" recently told us not to despise forms. "Walter," the control of Mrs. Crandon, said the state he was in was like the Purgatory believed in by the Holy Roman Catholic Church. Is it desirable to turn what should be a blessed confirmation of the Faith to millions of orthodox believers into a sort of exclusive cult held by a small and extremely heterodox Protestant sect?

Personally I am a convinced Spiritualist, but an equally convinced Catholic.

ROBERT A. WHITMORE, M.A. Cantab.
"The Uplands," Botesdale, Diss.

* * *

CAPT. CRAUFURD AND MEDIUMS

Sir,—May I trespass so far on your space to answer the many kind letters I have received on my article on Fairies (LIGHT, January 5th) and to set right one little point. I stated that I had not found the utterances of Mediums of much value and I think, rightly, this has been taken as a general reflection on Mediums. Nothing of the kind was intended and I offer an apology. What I really mean is that information never amounts to knowledge. When one has gone through the discipline of research and come to know, through patient labour, the language of Nature, it is of far more value than the assertion of a communicator. Further, I do not think we are intended to make mediumship a short-cut to actual experience and the exercise of our brains. But the paragraph was unfortunate. Q. C. A. CRAUFURD.

Light

All communications for the EDITOR should be addressed "The Editor of Light, 16, Queensberry Place, South Kensington, London, S.W.7." 'Phone: Kensington 3758.

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A "SCANDALOUS" SUBJECT

WHEN Mr. Gerald Heard described Psychical Research as a "scandalous subject," many of those who heard him must have wondered just what he meant. He was giving an introductory address, on Friday evening last week, on the topics to be dealt with in the series of broadcast talks entitled "An Enquiry into the Unknown," arranged by the B.B.C., and he was probably aware that many people were listening to what he had to say before deciding whether to include the talks in their planned wireless programme or to cut them out.

Notwithstanding the shock they would receive on being told that the subject was "scandalous"—probably in some cases because of it—we think the majority of those who listened to Mr. Heard will listen to the subsequent speakers; for he succeeded in showing that Psychical Research is interesting as well as important, and that, moreover, it has the attraction of being off the beaten track and holding the possibility of endless surprises.

Although Mr. Heard did not explicitly say so, his hearers would gather that he described Psychical Research as "scandalous," simply because, as yet, it is outside the pale of respectable orthodox science. In this, however, it is not unique. Orthodox science is always slow to admit newcomers within the pale. As Mr. Heard remarked, orthodox scientists denied the reality of fireballs, and maintained their denial even after photographic proof had put their occasional appearance beyond reasonable dispute; and, before this stage was reached, belief in fireballs was no doubt regarded as "scandalous" in polite scientific circles. So it is now with psychic phenomena. They cannot be fitted into the frame provided by materialistic science; they are elusive, they are sometimes repulsive (as in the case of some ectoplasmic manifestations). Therefore, they are "scandalous," and their reality is denied—in spite of which they keep on obtruding themselves on

public and private attention. By-and-by, when they are fully demonstrated, they will become as respectable as fireballs.

Mr. Heard, in short, took the course of exciting the curiosity of his listeners. But he went further. Taking the admitted facts of hypnotism and suggestion, he asserted that "if mind can really alter the body, then Materialism is untrue"; and if Materialism be untrue, its *a priori* assumptions as to what is possible and what is impossible need no longer be regarded as final, and the strange happenings, mental and physical, vouched for by Spiritualists and Psychical Researchers, now regarded as "scandalous," may—and certainly will—be found to be facts, when inquiry is pressed far enough.

The effect of Mr. Heard's address should be to induce many people to listen sympathetically to the coming talks who have never previously regarded Psychical Research, or anything connected with it, as worthy of their consideration. Some may scoff, but others will be interested, and perhaps not a few will be led through Psychical Research to assurance of Survival and so into the ranks of convinced Spiritualism.

As for science, the coming talks should emphasise the need for a scheme of psychical study as part of the post-graduate activities of one or other of the British universities, which (as recorded in LIGHT last week) *Nature*, the organ of orthodox sciences, admits is now desirable.

The next talk is fixed for Friday next week (January 19th at 9.20 p.m.); the speaker is Mr. Theodore Besterman, Investigation Officer of the S.P.R.; and the subject is "How Psychical Research is Done." Thereafter, the talks will be given weekly on Friday evenings, culminating in the consideration of the question, "Do We Survive?" by Sir Oliver Lodge, who will quite certainly give an emphatic answer in the affirmative.

THE NEW RESEARCH INSTITUTE

WHEN the "International Institute of Psychical Research" passes from the formative stage to the stage of practical experiment, its work will be watched with keen and sympathetic interest. It will begin with many advantages—including the active co-operation of a number of men of scientific repute and the good-will of all Spiritualists who would like to see Psychical Research and orthodox science brought into relations in which a good understanding will become possible. Spiritualists do not fear or resent rigorous investigation. On the contrary, they welcome it. So far, all the positive results of Psychical Research have gone to confirm the Spiritualistic hypothesis of psychic phenomena and there is every reason to expect that further research will make confirmation more complete.

BOOK REVIEW

By H. F. PREVOST BATTERSBY

CONAN DOYLE'S REVISION

HERE is a record*, reverent and fraternal, which might well make the susceptible scientist tear his hair.

Its main purpose is to introduce us to certain important communications from the late Arthur Conan Doyle, but we are enveloped at the start in a densely mystical atmosphere, thick with occult symbols and a wealth of fancy names, which, for any purpose it serves, might be omitted altogether, and must surely act as a deterrent to the unconvinced.

What matters, and what only matters, is the authenticity of the message, and this is vouched for by the small circle which received it, and by members of Sir Arthur's family. The complete change from the views he held on earth being no ground for discredit, rather the reverse; since an impersonator would have kept close to the accepted portrait.

Nor is the change, though interesting, really of moment. "I see," he explains, "certain things in which I was mistaken. . . . In some respects I was misled. I had before had my suspicions regarding astral memories. . . . Humanity must realise that communication with the astral memory and with the real man are vastly different." (Some messages purporting to come from him, seem to have been of this putative character). "So much is futile in the movement to-day. . . . If Spiritualism or any aspect of Spiritualism cannot withstand truth, then that aspect is better swept away. . . . When the garbage is cleared from spiritualistic phenomena. . . . My mission is to prove the difference between that which is foolish and nonsensical and that which is a jewel of eternal truth."

(We share this, at least, with those on the other side—our certainty as to the thing called "truth.")

"Surely, surely," he exclaims, anticipating distrust of his new message, "my friends would expect a man to have greater knowledge and clearer vision when freed from the limitations of the earthly tabernacle."

One would; yet the knowledge and vision to which he has attained were here for him, but he would have none of them.

In a conversation, a year or so before his death, he declined to have any dealings with the theories of Theosophy, "preferring," as he put it, "to plant his feet on the concrete facts of Spiritualism."

Well, now he "desires to clear out of Spiritualism all which is unreal and confusing. It means so much to him that his new realisations should be made known—it means all the difference between heaven and hell."

That seems excessive, since more than he is yet able to tell us of the Beyond was published here some fifty years ago.

His chart of the "Spheres of Spiritual Life and Consciousness" is a somewhat inaccurate version of the Theosophists' "Planes of Nature." He has acquired the Theosophists' faith in re-birth, though here again with limitations. He repeats Theosophic descriptions of the evolution and employment of fairies and angels.

"Disease," he tells us, "has its origin sometimes in the conscious mind, sometimes in the sub-conscious mind, and more frequently in the *pre-conscious* mind." Well, that also is an old story; and even the errors in a previous existence, responsible for the disease, have been observed clairvoyantly.

So, too, the lodgement of disease in the etheric body, the mental causes of cancer, its selection as a means of expiation by the offender, its successful treatment through the etheric; the significance of vibration.

All these things have been seen from this side by those able to ascend "The Planes," as, indeed, Sir Arthur asserts,

**Thy Kingdom Come*. Ivan Cooke. London: Wright and Brown. 7/6.

to the astonishment of his circle, "It is not necessary for a man to pass through death, to contact all these planes of spirit life."

He tells us:—"When the physician of the future desires to treat a patient he must as a preliminary measure cast the patient's horoscope. A fantastic suggestion?" It may seem so to him, as it certainly will to the bulk of the medical profession, but it has already been put in practice."

He might also have learnt from Theosophy the knowledge he would impart as to epilepsy; and a distinguished psycho-analyst has tabled other troubles that are "caused by some spiritual or psychic disharmony of the parents at the conception of the sufferer's physical body."

Interesting is his forecast of the discovery of a serum to link closer the pineal and pituitary glands, and prevent the opening of the "gap" which preceeds an epileptic fit, and his grouping of diseases under the Earth, Fire, Air and Water signs.

The Herbalist in conjunction with the Astrologer is to come into his own again; not that that will be surprising after Henry de France's tabulation of the vibrational affinities of vegetable and mineral life, and their relation to human diseases; an electronic reaction already exploited by Dr. Abrams' expedients; and only a week ago we learnt of the transformation of disease vibrations into a death-dealing ray, the latest device of science for the exacerbation of humanity.

THINGS WE WOULD LIKE TO KNOW

But while A.C.D. tells us many things we know already, he is less explicit about those we would like to know.

He is asked, "What was your first impression after passing?" That is a question immensely interesting to us all; but, at the end of three pages, we have learnt very little about it, and nothing that we did not already know.

Elsewhere he explains that "One of the first things a man is faced with, on his escape from earth life, is a world of his own thought." That should be sufficiently terrifying to most of us in a sphere where thoughts are things: a ghastly mob that should prove purgatorial before we have done with it.

Neither is there much more enlightenment on certain religious problems. "We shall be challenged as to the Vicarious Atonement," he says. "The Vicarious Atonement remains still a sad stumbling-block to Spiritualists. They have yet to realise, as I now realise, the Spirit behind the words." But neither that, nor its amplification, does much to remove the cause of stumbling.

Then, as to the origin of evil:—"We would impress upon all, that which you call evil is also of God! The Universal Intelligence contains both good and evil! . . . Good and evil must become your servants, even as they are God's servants. That is the ultimate. . . . God is both good and evil. It is but your conception of 'Evil' which is wrong. . . . Shall we suggest evil to be rather a thought-concept than an actual reality?" Well, to conceive part of the Almighty as unreal is not very helpful; nor could we expect from a source lately translated a solution of so perplexed a problem.

To this novelty we may attribute a certain confused description of the spheres. Sir Arthur deplors some Spiritualistic excursions, but in speaking of "the *Mental* Plane, whereon the soul emerges after the Second Death, the *Mental* activities and the *Celestial* Life," he also is travelling beyond his experience, as he is forced to admit.

Apart from ambiguities arising from what he calls the astral surround or astral memories, (one of the shed selves of the Theosophists) he explains:—"In this new life intercourse between the two worlds proves not nearly so simple as I had been led to think. . . it is comparatively rare to get a perfectly clear and definite message through, since there lingers usually a remainder of the mentality through which we have to press. . . . It is untrue that a totally ignorant Medium makes the best instrument"; but while counselling development, it is to be of "Only the chosen vessels—the mistake made in the Spiritualistic

movement is the wholesale advocacy for development of mediumistic faculty."

"Sometimes," he tells us, "a Medium himself or herself will create a thought-form which becomes so endowed with animation as to attach itself to a Medium, be seen by a clairvoyant, and actually give messages"; which reminds one of the thought-form of a monk which Madame David-Neel created, of which she only succeeded in ridding herself after six months of hard struggle.

Also "the psychic or magnetic forces about the human environment are responsible oft-times for phenomena too readily accepted as an evidential communication from a spirit. . . . And then there are deceiving spirits, who find their amusement in the impersonation of higher personalities. (I have witnessed this myself with some disquiet)."

On this last point, which is our worry even more than his, some advice would be acceptable. Is the fault ours; can we supply any check which would assist the Controls?

The warning as to the impending calamity received during his earth-life is repeated here.

"There comes a great sorrow to humanity. Humanity is working up to catastrophe. . . . You will witness national calamities and international distractions. . . . There will be physical catastrophies. . . . There will emerge a great continent where now exists ocean and there will follow an equivalent subsidence of land. There will arise a new continent upon which will evolve a race of humanity in advance of that of the present day."

Well, as man almost daily achieves some new method of exterminating his fellows; the stage does seem set for a new Atlantis.

"POWER" & MRS. MEURIG MORRIS'S MEDIUMSHIP

LARGE and attentive congregations continue to gather at the Æolian Hall, London, on Sunday evenings to hear "Power" speak through Mrs. Meurig Morris.

In a recent address, "Power" indicated a possible development in the form of Mrs. Morris's mediumship. Though Mrs. Morris, he said, knew nothing of the delivered address in her lower physical mind yet the lessons conveyed to the listeners were stored in her higher mind and her education was proceeding in this way. When the bridge between the physical mind and the higher mind was made, as it eventually would be, then all this knowledge would become accessible to her, and would make it possible for them to use her in a perfectly normal way.

"Power" announced that he intended to give a series of talks on the path of wisdom through the intellect. Some of his recent addresses had dealt with Mysticism and the various Mystery schools, and had shewn how the Initiates had obtained wisdom through the path of feeling. But in these days of great intellectual activity and scientific discoveries, many required a further knowledge of the way in which a western man could find enlightenment and appreciate the exploration of the super-physical worlds. The religion of the future, he declared, would be largely aided by the outcome of scientific discoveries in the superphysical worlds.

MISS HAZEL RIDLEY

We learn, with much regret, of the death of Miss Hazel Ridley, which took place at Philadelphia, U.S.A., on December 5th. Miss Ridley had an unusual form of voice mediumship; and many of our readers will recall striking proofs of survival obtained at her sittings during her last visit to this country some two years ago.

What is described as "North-West Durham's most up-to-date Spiritualist Church" has been opened at Craghead. The building cost £1,500 to erect and will hold nearly 300 people.

SON TRACED THROUGH SPIRIT MESSAGE

THE *Progressive Thinker* of Chicago (December 16th) reports a dramatic reunion between mother and son through spirit instrumentality.

The son—little more than a boy—had left his home in Denver and was not heard from thereafter. He came under the domination of an unscrupulous personality whose conduct toward him was not without criminal aspects. Mail was tampered with, names were changed, and so completely was the boy's identity lost in the maze of circumstances that detectives engaged by the anxious mother were baffled in their efforts to find him.

Mrs. Lettie Thom, the mother, wrote from Denver to Mrs. Inez Wagner, wife of the pastor of People's Spiritualist Church in Los Angeles, appealing for help, but all that Mrs. Wagner received through her mediumship was the assurance that the boy was alive and his mother eventually would hear from him. The mother was a widow and the boy's father in the spirit-world seemed the one hope of contact.

At length matters connected with an insurance policy made it imperative to obtain decisive information immediately. The mother wrote Mrs. Wagner a letter more urgent than before. That night Mrs. Wagner put the letter under her pillow and went to sleep with the prayer that the father in the spirit-world might direct her. At one o'clock in the morning she was awakened by a voice which gave her an explicit Los Angeles street address, saying that the boy was there. On Labour Day, 1933, Mrs. Wagner and her son found the address which had been psychically communicated and, as promised, the boy was there. The next week Frank Thom, the long-lost boy, joined his mother in Denver.

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SPIRIT TEACHINGS AND DOGMA

A RESTATEMENT OF THE STANTON MOSES MESSAGES

Controversy raised by the publication of Mr. J. A. Findlay's book, "The Rock of Truth," has called attention anew to the bearing of teachings received from the Beyond on the dogmas of the great religions and particularly of the Christian religion.

In the following article, Mr. Godfrey Burchett summarises and systematises the communications given through the Rev. Stainton Moses, showing that, in many respects, they anticipate conclusions set out in Mr. Findlay's book—the avowed object of the Communicators being, not to destroy or discredit the Christian revelation, but to remove accretions which had gathered around it and obscured its meaning.

We commend this article (and another by which it will be continued and completed next week) to all readers who desire to renew their knowledge of the great work of Stainton Moses (as contained in "Spirit Teachings" and "More Spirit Teachings"), and most especially to those who may not yet have begun to study it seriously.

A number of letters have been received dealing with points raised by Mr. Findlay in his Reply to Critics published in our issue of December 29th; but, in view of the extent to which these points are covered in Mr. Burchett's articles, the letters have been held over.

By GODFREY BURCHETT

IN the mission for which they used the mediumship of Stainton Moses the associated spirits led by Malachi had for their chief object a great reform of religion and especially of the Christian religion. Their scheme of change for the creed of Christians is very far-reaching and seemed at first to Stainton Moses so destructive that he rebelled against it. For a long time he was not sure that his guides were right in demolishing the old orthodoxy. But it was clear that while Malachi was sternly resolute in removing from Christian truth all the accretions by which the misdirected zeal and the superstitions of mankind had obscured it, he was supremely concerned to preserve the underlying truth and restore its pristine power and majesty.

The work of Mr. Findlay in his book *The Rock of Truth* is directed primarily by the purpose of clearing away the accretions, leaving the residue to establish what value remains to it after the clearing operations. He is as resolute as Malachi in the disencumbrance. To what extent do Malachi's resulting restatement and Mr. Findlay's demolitions coincide?

THE DOCTRINE OF THE TRINITY

If we view Malachi's reforms in the order of their importance for right belief we shall turn first to his affirmation that the Deity is not triune. This is also one of Mr. Findlay's conclusions.

"We teach that there is one Supreme Being over all, one who is not manifested as man has fancied, but who has always announced to His creatures from time to time such facts about Himself as they are able to comprehend; or, more strictly, has enabled them to develop in their minds truer views of Himself and His dealings. We tell you, as Jesus told His followers, of a loving, holy, pure God, who guides and governs the universe; who is no impersonal conception of the human mind, but a real spiritual Father; who is no embodiment or personification of a force, but a really existent Being, albeit known to you only by His operations and through your conception of His nature and attributes." (*Spirit Teachings*, p. 119).

Jesus is not God. "The incarnation of the Supreme in a body of flesh is a human figment; a superstition which advanced knowledge puts aside, with its erroneous

doctrines, its degrading views of God." (*More Spirit Teachings*, p. 65).

"In the case of the Christ the general conception is that by a fiat of the Almighty there was born in a district of your world one who was an embodiment of the Almighty Himself, for the salvation of your race; which salvation was consummated by the summary execution of the vehicle of the Almighty! A crude idea indeed!" (*M.S.T.*, p. 29).

In the man Christ Jesus the spiritual principle was most fully evoked and fitly was he called the "Son of God" in the language of Eastern hyperbole. The Son of God He was in the sense of being the most godlike of any who have walked this earth (*ib.*). The Spirit of Christ was the highest that could descend to earth and He incarnated Himself in order to regenerate the human race. He was an incarnation of one of the Higher Spirits of previous long existence, and was filling a high position in the spheres (*M.S.T.*, p. 24). "We have shown Him as He was, as He always described Himself, a man like yourselves, only the noblest of the children of men, the likeliest God, the truest and purest ideal of man's perfection" (*Spirit Teachings*, p. 245).

The attributing to a man of Divine honour is a mischievous error which derogates from the duty of man to his God (*S.T.*, p. 91). It was a current belief in the time of many of the writers of books in the Bible that Jesus was God. They were mistaken in that belief (*S.T.*, p. 75). Christ was a manifestation of God (*S.T.*, p. 70). As in the case of the Buddha the idea of Christ's divinity did not arise till many years after his death. He never claimed any such position as His followers have assigned to Him (*M.S.T.*, p. 29). He was the immediate expression of a separate spiritual phase of the Divine Will (*ib.*). It was not the first time, when Jesus was born in Bethlehem, that the principle which He represented was manifested among men. In all ages and among all people God has taught them of Himself (*M.S.T.*, p. 76).

The Holy Spirit is not a Person in the Trinity. "Now is being fulfilled the prophecy of Christ's return, as He said 'The Comforter shall come.' That is the permeating influence of His own Spirit, and thus His return is being actually accomplished amongst you" (*M.S.T.*, p. 34).

"The doctrine of the Trinity existed in Egypt as well as in India. The Trinity of Creative Power, Destructive Power and Mediatorial Power existed in India as Brahm, Siva, Vishnu; in Egypt as Osiris, Typhon, Horus. There were many Trinities in Egyptian theology. The same existed in Persia as Ormuzd, Ahriman, Mithra (the Reconciler)" (*S.T.*, pp. 223, 224). This is in a communication to Stainton Moses from Prudens (Plotinus). The declarations of Malachi and his coadjutors about the doctrine of the Trinity and the Divinity of Jesus have the same effect on the presentation of true Christianity as the conclusions of Mr. Findlay, who also traces the conception of the Trinity back to ancient theologies.

THE OLD TESTAMENT

Malachi's method of dealing with the Scriptures and the reason for it are explained in the following passage: "That which seems contradictory is not in the Word of God, but in the mind of man. Man was not content with the simple message. He has adulterated it with his glosses, overlaid it with his deductions and speculations. And so, as years go by, it comes to pass that what came from God is in no sense what it was. It has become contradictory, impure and earthy. When a further revelation comes, instead of fitting it reasonably, it becomes necessary to clear away much of the superstition that has been built on the old foundations; the work of destruction must precede the work of addition.

(Continued on Page 30).

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"UNCLE HARRY IS HERE"

A BARRISTER ANALYSES AN EVIDENTIAL PSYCHIC COMMUNICATION

We have received from a practising Barrister (whose name and address we know) the following analysis of a communication received during a sitting at the L.S.A. with Mrs. Abbott.

MY wife, whose Christian name was Daphne, died on the 30th of September, 1933. Apart from some remote cousins whom I have not seen for over 20 years, I have no relatives at all; my wife had not seen any of her relations for at least 10 years. We, having known each other since we were boy and girl, were very devoted.

I had no belief in Spiritualism whatsoever, and I argued that, even if there were anything in it, after death was the proper time to consider the matter and not now. My wife, who was an extremely level-headed girl, had attended only one seance when I was away some years ago and strongly believed in it. I always refused to discuss the matter as I considered it as leading to a morbid state of mind and I had heard so often that "that way madness lies."

Some months before her death she said to me: "If only you will believe in it and I go first, I will get through to you." I said "All right, if you die first, which I hope you don't, I will try and believe in it, but let us now drop the subject." We did not discuss it any more.

My wife was born in Australia and left there when she was about 5 or 6 years of age. She was aware that her father had some brothers, but she had not seen them since she was about ten years old. Her maiden name was the rather uncommon one of "EXE."

In August, 1930, we went for our holidays to Whiteacre; and coming down from the station we saw the name "Exe," Jewellers. My wife wondered whether it was one of her relatives and we decided to enquire. She found it was one of her uncles and he invited us to tea and we met his wife and their sons. (I do not know if I heard Mr. Exe's Christian name; I may have done so, but forgot it).

The uncle was pleased to see my wife and gave us some photographs of the family which I still have; but the two sons, who had never met her before (one was about to be married and the other was going to sea) did not take much interest in us, and my wife came to the conclusion that her welcome was not as warm as

she had expected as a long-lost niece. We did not visit them any more. In August, 1932, we again spent our holidays at Whiteacre, but we did not call upon my wife's uncle and the matters above referred to passed from my mind.

As stated, my wife died on the 30th of September, 1933, and partly on account of my promise to her and partly because I was so distracted, I had a sitting with Mrs. Abbott on November 2nd, 1933. I sat facing the Medium with a small table between us upon which was a writing pad and a pencil.

The Medium immediately began by telling me that there was a lady beside me and described my wife with far greater accuracy than I ever could have done, all of which description I wrote down. (I have since shown this description to two confidential friends who agree it is remarkable). It, however, did not impress me in the least. I thought to myself "This is clearly telepathy." I never thought it went further than this. The image of my wife is constantly before me, and the Medium in some way for which I cannot account sees her and describes her.

After the description the Medium said: "She says Uncle Harry is here." I replied "I don't know Uncle Harry." Medium: "She says he is here." Myself: "All my Uncles are there but not one of them was named Harry." Medium: "Well she says he's here."

The sitting continued for some time and I eventually left. When I got outside I was extremely disappointed. I said to myself, "This is clearly all flapdoodle. Every man of my age (I am 44) has an uncle who is dead and it is perfectly easy for a Medium to say 'Uncle is here,' and if she be bold enough to add Tom, Dick, Harry or John, in six cases out of ten she will be right because most of us had an Uncle possessing one of those names. In my case, however, as none of my uncles was called Harry, it is clear to me she has drawn a blank."

I did not give it up, however, but at my next sitting I changed the Medium. (This second sitting was not successful and was abandoned after about 10 minutes).

About a couple of weeks later, when I was more settled, I was considering the persons I ought to write to who probably had not heard of my wife's death and it occurred to me that I ought to write to this uncle of hers. We had not been received very graciously, but still he was her only relative on her father's side. I did not know his address and had forgotten, if I ever knew, his Christian names. I therefore wrote "My dear Mr. Exe—I am sure you will be grieved to hear, etc.," and addressed the letter to "Mr. Exe, the Jewellers, near Whiteacre Station, Whiteacre, Sussex." I received no reply. This did not surprise me, as we had seen him only once in 1930 and it may have been that he had seen us in Whiteacre in August, 1932, and thought that we had ignored him by not calling.

On Sunday afternoon, December 3rd, I went down to the Temple and decided to have a "clear out" of my desk, which I do about every two months. I came across a number of visiting cards and found one with "H. T. Exe" and his private address at Whiteacre. On the back I had pencilled "August, 1930," evidently the month when I saw him and he gave the card to me. It suddenly flashed through my mind "Harry T. Exe—Uncle Harry is here."

"Now," I thought, "I've got her. This can very easily be tested. I have only to go to Somerset House and search among the deaths. I had seen Mr. Exe in August, 1930, and the search would not take long. Doubtless I should find nothing, as Mr. Exe was probably alive and kicking."

Thinking it over, it seemed to me that in order to make the test more certain, I ought to narrow things down. I argued that if Mr. Exe had died before August, 1932, when we were last in Whiteacre, it was possible that I had heard of his death and forgotten it. Therefore

(Continued on page 30)

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(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 31)

SPIRIT TEACHINGS AND DOGMA

(Continued from page 27)

The revelations are not contradictory; but it is necessary to destroy man's rubbish before God's truth can be revealed" (*J.T.*, p. 11).

The books of the Pentateuch were compiled by Ezra and his scribes, Elnathan and Joarib, and they "do but embody the conceptions and legends of the period." These books were compiled from more ancient records, which were in danger of being lost, and some parts had to be supplied from tradition or memory. The original records of the days previous to Moses did not exist. None of the books as they now stand is the work of the reputed author (*J.T.*, pp. 188, 189).

The biblical history of the earliest days is full of inconsistent statements; it was written in a far later age and when history had merged into legend, and much of mere opinion and belief had become stamped with the mark of authenticity (*J.T.*, p. 184). God did not associate with men after the anthropomorphic fashion described in Genesis (*J.T.*, p. 185). The account of the Creation and the story of the Deluge in the Book of Genesis are legendary (*J.T.*, p. 189). The early portions of this book are mere legendary speculations collected and arranged by the scribe. "Such are the Noachic and Abrahamic legends, which exist in collateral forms in the sacred books of other peoples." (*J.T.*, p. 202).

The biblical record prior to the time of Melchizedek is untrustworthy (*J.T.*, p. 203). In a personal rebuke to Stainton Moses, Malachi wrote: "Tell us which is the God with whom we are at variance in our ideal. Is it the God who walked in human form with Adam, and is fabled to have wreaked direful vengeance on the ignorant creatures who are said to have committed what you now see to be a very venial fault? Or is it the God who commanded His faithful friend to sacrifice to Him the only child of his love as an acceptable offering?" (*J.T.*, pp. 95, 96).

The story of the fall of man from a state of purity to a state of sin, as usually described and accepted, is misleading (*J.T.*, p. 153). Few can reconcile reason with "so distorted a legend" (*ib.*). The God of Abraham, Isaac and Jacob was superior in the opinion of those who worshipped him under that title, but *only superior* to the gods of their neighbours. Each family had its own representative deity by which its members vowed and swore. "The name given to the Supreme, Jehovah Elohim, shows you as much as that. Jehovah was, as he was constantly called, the God of Abraham, Isaac and Jacob; not the *One Only God*, but a family deity" (*J.T.*, p. 205). The italics are in the original.

Melchizedek was the chosen vehicle of spirit-power in a day when man had not cut himself off from belief in spirit intercourse. He was the light shining in darkness, the prophet of God to one section of His people. He, the Priest-King of Salem, bore the Divine Benediction to the chosen Abram (*J.T.*, p. 184). Manifestations of spirit-power stretched in a grand chain from Melchizedek to Christ (*J.T.*, p. 187). "Many other chains of influence there were, and many other centres from which truth, more or less advanced, was diffused, but you are not concerned with them. That which culminated in Jesus Christ is that with which you are concerned" (*ib.*).

The books of the Pentateuch only derive their information from authentic sources and embody truth in dealing with the law. The Book of Deuteronomy was the direct addition of Ezra's days and, though from a different source, must be classed with the other legendary books. The stories of the translation of Enoch and of Elijah are legendary beliefs. "In earliest days the man who attracted to himself the reverence of his fellows and round whose name a certain reverential awe had gathered, was fabled to have been taken to join his God in the heaven for which his life had fitted him. Moses, the mysterious agent of Divine power, the commanding

head of his people, was so fabled to be mysteriously removed from earth" (*J.T.*, p. 189). The account of Joseph in Egypt is transcribed from records (*ib.*) and the accounts which concern the Mosaic law are more exact, because precise records of the code were preserved as sacred books and from these the particulars were taken (*ib.*).

There was a revelation of God to Moses by spirit guides on Mount Sinai (*J.T.*, pp. 57 and 188), and Moses was in the chain of spirit influences between Melchizedek and Christ (*J.T.*, p. 185). Moses, Elijah, Jeremiah and Ezekiel were very powerful Mediums (*M.S.T.*, p. 57). So was Daniel, and he was an incarnation of a very high spirit (*M.S.T.*, p. 44). He "received his commission from Gabriel, the Archangel of God, the Chief of the Ministering Angels, and from Michael the Archangel, the Chief of the Hosts of the Lord against the adversaries" (*J.T.*, p. 203). Enoch was a highly-gifted spirit, so was Noah but less perfectly. Deborah was "highly favoured" and the Judges of Israel were chosen for the special reason that they were amenable to spirit-influence (*J.T.*, p. 188).

The ceremony of circumcision was borrowed from the Egyptian mysteries. All the ceremonial purifications of the Jewish temple were borrowed from Egypt. From the same source came the linen dresses of the priests and the mystic cherubim that guarded the mercy-seat. "The very idea of the Holy place and the Holy of Holies was but an adaptation of the plan of the Egyptian temples" (*J.T.*, p. 223). The training which Moses received from the Egyptian priests explains why these expressions of Egyptian belief reappeared in Palestine (*ib.*). Moses also borrowed from the priests of Thebes the title of Jehovah, "I am the I am." This originated with a Prophet of Ra named Chom, who lived at On, the City of Light, in the seventeenth century before the Christian era (*J.T.*, p. 220).

In general, "the mythical and legendary sources from which most of the early books of the Bible were compiled forbid you to attribute any weight to their historical statements or moral precepts, save when they are confirmed by reasonable evidence from other sources" (*J.T.*, p. 202).

After Ezra's day the Old Testament was completed by the addition of the books of Haggai, Zechariah and Malachi.

"UNCLE HARRY IS HERE"

(Continued from page 28)

it seemed to me that if there were anything in it, "Uncle Harry" ought to have died after August, 1932.

I went down to Somerset House on Monday, the 4th of December. I began at the beginning of 1932. I found nothing in the March quarter and nothing in the June quarter. I turned to the September quarter and there it was. "Uncle Harry" had died on the 26th of September, 1932, about six weeks after we had left Whiteacre. I thereupon obtained a copy of his death certificate.

There is a slight sequel. In the certificate I saw that the son of Mr. Exe had registered his death; and, in order to make the evidence complete, I wrote saying that I was sorry I had written to his father, but, of course, I did not know at the time that he was dead, and I asked him to return my letter or let me know the date he received it. I added that I should be pleased to see him whenever he was in London as I could give him some interesting information as to how I knew his father was dead. He replied saying as I had written only saying my wife had died, and they had entirely forgotten the name and therefore had no idea who it was, they had destroyed the letter. He added he would certainly call on me in London and he would be pleased to see me if I came to Whiteacre as he was interested to know how I knew his father was dead.

I should add that as far as I remember I have never previously obtained a death certificate from Somerset House or elsewhere.

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